

The RATIONAL
DISSENTER,

Soberly professing his

STEDFAST BELIEF

I N

Thirty Nine Articles

By J. C.

*Absurdum est, quod Omnes generatim Opifices, quisque
pro suæ Artis professione pugnet; Christianus autem
non possit suæ Religionis afferre Rationem.*

Consens. Patrum ex Chrysostomo.

2.

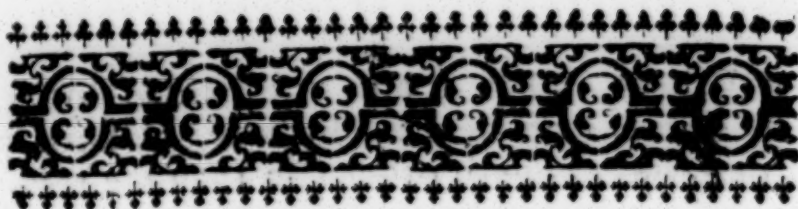
L O N D O N :

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ERRATA.

PAGE 3. Line 10, read *Rom.* 12. 3. — p. 5. l. 19.
 r. *I pray that God.* — l. 26. r. *Psal.* 55. 22.
 p. 9. l. 9. r. *Ischyus.* p. 13. l. 18. r. *καταλεψατα.*
 l. 19. r. *Ἐπίσφ.* p. 16. l. 12. r. *observing it.* l. 28.
 r. *Fasting.* p. 17. l. 7. r. *Col.* 2. 23. l. 9. r. *1 Cor.*
 8. 10. 13. p. 19. l. 24. r. *Act.* 21. 26, 27, 31. p. 20.
 l. 6. and 7. dele *of* before *Jesus.* p. 23. l. 21. r. *Psal.*
 72. 15. p. 24. l. 31. r. *Synonymous.* p. 30. l. 23. r.
zek. 9. 4.



THE
Rational DISSENTER,
Soberly professing his
STEDFAST BELIEF
IN
Thirty Nine Articles.

ARTICLE I.

I Believe, That no sober Man will reflect upon me for being a *Dissenter*, that I am not of the same *Way* with him ; because,
1. God hath not given me Light and Power to be of the same Mind with others.
2. I do not from Humour affect to be of a different Opinion. 3. I humbly follow the Rational Dictates of my Conscience, according to the Word of God, 1 Cor. 12. 4, 11. Rom. 13. 3. *Isai.* 8. 20.

A 3

ART.

A R T. II.

I Believe, That I am not guided by an Erring Conscience ; because, 1. Such a Conscience judgeth otherwise than the thing is, taking Error to be the Will of God, but it hath never been proved, that I am so mistaken. 2. I am not oblig'd to follow the Sense of Rulers against my own Judgment of Discretion, guided by the Word of God (a) 3. It was a foolish Argument used by the Abbot of *Westminster*, when he told *Fisher* (refusing to take the Oath of Succession) *That he ought to think his Conscience mistaken, because the Parliament was of another Mind.* (b)

(a) 1 Cor. 10. 15. Act. 5. 29.

(b) Dr. *Burnet's* Abridgment, lib. 3.

A R T. III.

I Believe, that No Man can justly accuse me of Heresy ; because, 1. Heresy is an Error (in some Article of Faith) which is obstinately maintained after due Means of Conviction : But who can prove human Inventions in the Worship of God to be Articles of Faith ? What hath been offered out of the Word of God for solid Conviction, that I should not persist in a stedfast Rejection of Needless Ceremonies ? 2. 'Tis not enough to say in general, that I am an *Heretick*, but Proof must be made, that I am heretical in some particular Articles of Faith. 3. They forget the Doctrines of their own Church,
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who call me *Heretick*, for believing, that God decreed to deliver from Damnation those whom he had chosen in Christ. Original Sin is the old *Adam* in Infants, and they have need to receive the Remission of their Sins. Man is far gone from Original Righteousness, and of his own Nature inclined to Evil. Man cannot by his Natural Strength, prepare himself to Faith, the Grace of God prevents us. Of our selves we have no Power to do any thing that is good ; God grants what we have not by Nature. Regeneration is done by the Holy Spirit ; we are accounted righteous before God, for the Merits of Christ. The Righteousness of Christ, embraced by Faith, is our perfect Righteousness in the Sight of God. They are accursed who say, that any not professing the Christian Religion can be saved. God would enable me, without all doubt, to believe in Christ ; God doth assure me of his Favour. (a) *The Lord will not suffer the Righteous to fall for ever.* (b)

“ (a) Those very Expressions are in the *Articles*, *Common-Prayer*, and Book of *Homilies*, (b) *So 'tis* in the *Psalter*, *Psal.* 55. 33.

A R T. IV.

I Believe, that I have not a Scrupulous Conscience ; because, 1. A scruple is a Fear of Mind about something to be done which troubles the Conscience, and makes it anxious, lest it should be unlawful ; but I am satisfy'd, without any Fear, Trouble, or Anxiety,

Anxiety, that I ought not to comply with human Inventions in the Worship of God. 2. I am not Scrupulous in refusing little Things, for they are made Terms of Communion, when a Child shall not be publickly baptized without the Sign of the Cross, nor the Lord's-Supper be received without kneeling.

A R T. V.

I Believe, that I am not guilty of Schism ; because, 1. I never was a Member of the Episcopal Church. 2. The same Political Authority which established that Church, doth allow me the Liberty of a separate Communion. 3. Congregations allowed by the Laws of the Land are true Churches (c) and such as belong to them do not separate from the Church Catholick. 4. Let Schism be a voluntary receding of any Member from the Unity of the Body, yet I am driven out of the Church by violent Impositions. 5. Schism is a different Opinion and Disaffection among those who remain in the same Communion. Thus there was a Schism in the Church at *Corinth*, about their Ministers and Gestures in the Worship of God, yet they kept together in the same Communion: (d) But I am of a distinct Communion, and do live in Love with others, tho' not in all things of the same Mind with me. 6. *Schism* for Four hundred Years after Christ, was an unnecessary Desertion of a lawful *Paster*, chosen by the Majority : But I am under

under a Necessity of deserting those who are not Ordained to the Pastoral Office, nor have any Power to govern the Church, and exercise Discipline ; for the Epistles and Gospels (e) formerly us'd at the Ordination of Priests, to shew their Office to be Pastoral, are since used only at the Consecration of Bishops, who are called Pastors of the Church. 7. Whether Twenty six *Pastors* are able to feed a numerous Flock, consisting of 9000 Parishes, let them judge who are concerned. As for me, in respect of their Lordliness and Remoteness, I cannot Ordinarily apply my self to them for Pastoral Direction. 8. The Apostles, after the Death of Christ, separated from the *Jewish* Church, because she retained the Ceremonies of *Moses*. (f) 9. The Protestants justly separated from the Church of *Rome*. (g)

" (c) Can. 11. (d) 1 Cor. 1. 10. 1 Cor. 12. 15. 25.
 " 1 Cor. 11. 18. ἐν ἐκκλησίᾳ, Among the Church, the Per-
 " sons Assembling. v. 20. ὅτι τὸ αὐτὸ, For the same
 " Thing, or Act of Communion. (e) Mat. 28. Joh. 20.
 " Act. 20. (f) Gal. 4. 9. 10. (g) Rev. 18. 4.

A R T. VI.

I Believe, that a Minister of the Gospel is not obliged to prove his Lineal Succession from *Peter* ; because, 1. The Apostles had an immediate Mission from Christ, Unerring Assistance in what they taught, the Gift of Miracles, and so being an unimitable Order of Men, had no Successors. 2. We have it only from *Papias*, a Fabulous Author, that
Peter

Peter ever was at *Rome*. 3. 'Tis not agreed when he came to *Rome*, or who was his next Successor. 4. 'Tis no Credit to derive a Succession from those Bishops of *Rome*, many of whom were guilty of Sacrilege, Murder, Adultery, Incest, Error, Heresy. (b) 5. They are true Ministers who teach the Doctrines of the Apostles.

" (b) So much is confess'd by Popish Authors, *Baronius*,
" *Platina*, *Bellarmina*.

A R T. VII.

I Believe, that 'tis the Undoubted Right of People to chuse their own Pastors; because, 1. 'Tis the Duty of the Church to discern true Teachers from Seducers. (i) 2. Advowsons are a Corruption of later Years, taking away what is due to the People. 3. Tho' Brute Creatures do not choose their Shepherd, yet 'tis a Privilege of the Rational. 4. Subjects, who are called Sheep, do elect their Governors. (k)

" (i) 1 Joh. 4. 1. (k) 2 Sam. 24. 17. 1 Sam. 12. 13.

A R T. VIII.

I Believe, That Ordination done by *Presbyters* is valid; because, 1. Those *Presbyters* have Authority from Christ's Institution of the Office, and from God's Providential Designation of the Persons. (l) 2. *Presbyters* have Power to Preach, Baptize, Administer the *Lord's Supper*; which are not

infer

inferior to Ordination. 3. The *Culdees*, (Ancient Ministers in Scotland) the Ministers of the *Gothick Churches*, of the *Vaudois*, *Waldenses*, *Lollards*, were all ordained by *Presbyters*. 4. Our first Reformers own'd the Validity of such an Ordination. 5. The Fathers, as *Ambrose* and *Jerom* approv'd it, (m) 6. The Synod of *Alexandria* made null the Ordination of *Eschyrus*, not because it was done by *Colluthus* a *Presbyter*, but because 'twas not according to some Canons then in use, That Ministers should be Ordained within a certain District, and with a Title, as particularly assign'd to some Church where they are to Officiate.

" (l) Eph. 4. 11. Matt. 9. 38. (m) Quoted by Bishop
" *Jewell* in his Apology.

A R T. IX.

I Believe, That all Ministers of the Gospel are the same Order and Office ; because, 1. The Holy Scripture forbids a Superiority of one Minister above others, (n) 2. Ministers must not exercise a Lordly Dominion over their Flocks, which are the Clergy or Lot of God. (o) 3. The Office of Feeding is equally spoken of *Presbyters* and Bishops, who are to do the Pastoral (p) work among the Flocks to which they belong. 4. The Council of *Trent* gives us only their bare Word for it, that *Bishops* are superior to *Presbyters* in a Power of Ordaining and Confirming.

B

(n) *Luc.*

“ (n) *Luke* 22. 24, 25, 26. *Matt.* 20. 25, 26, 27.
 “ (o) 1 *Pet.* 5. 3. τῶν κληρῶν, 'Tis spoken of the People,
 “ who are the Clergy or Lot of God's Inheritance, *Deut.*
 “ 32. 9. (p) *Acts* 20. 17, 18, 28. ἐν αὐτοῖς, Among which,
 “ *Matt.* 16. 7. They Reasoned, ἐν αὐτοῖς, among them-
 “ selves.

A R T. X.

I Believe, that neither *Timothy* nor *Titus* were Diocesan Bishops; because, 1. The Postscripts in which one is call'd Bishop of *Ephesus*, and the other Bishop of *Crete*, import no such thing. 2. Those Postscripts are not Canonical, for they are not in the ancient Copies: *Phrygia* is called *Pacatiana*, but it had not that Epithet till after *Constantine's* Time. One Postscript saith, that the Epistle was written from *Laodicea*, but *Paul* was not there, as it appears from the Epistle to the *Colossians*, which was written after that to *Timothy*. If the Apostle himself had written it, he would not have said when *Paul*, but when I was brought before *Nero*. (q) The other Postscript dates the Epistle from *Nicopolis* (and calls it a City of *Macedonia*, but it was a City of *Thrace*) but *Paul* was not there when he wrote it; for then he would have said, I have determin'd here to Winter. (r) 3. When *Paul* saith to *Timothy*, that he should abide at *Ephesus*, it doth not signify his being there as in his Episcopal Seat; for he was an Evangelist, and if after his Peregrinations, he did fix at *Ephesus*, he was there as Pastor of his particular Flock. (s) When *Paul* gives this Charge to *Timothy*, that

that he should take care to ordain faithful Men: 'Tis the Duty of all Ministers in their Ordinations of others. (t) When he speaks to *Titus*, that he should rebuke with Authority, it shews that Gravity and Faithfulness which become all Ministers of the Gospel. (u)

" (q) *Col.* 2. 1. 2 *Tim.* 4. 17. (r) *Tit.* 3. 12. I have
 " determined there to Winter. (s) 1 *Tim.* 1. 3. 2 *Tim.*
 " 4. 5. (t) 2 *Tim.* 2. 2. (u) *Tit.* 2. 15.

A R T. XI.

I Believe, that *James* was not the Diocesan Bishop of *Jerusalem*; because, 1. It doth not certainly appear, that he was so much as the President of the Council, for *Peter* spoke first (w) 2. If he was Moderator of the Assembly, it doth not follow from thence that he was a Bishop. 3. If this Expression--*Men and Brethren hearken unto me*-- proves his Episcopal Superiority, then the same manner of speaking makes *Stephen* also a Bishop. (x) 4. He doth not determine the Matter with Episcopal Authority, when he saith, *My Sentence is*, for that is no more than if he had said, 'Tis my Opinion. (y) 5. *Irenæus* affirms, that there is nothing imperious in that Saying of *James*, but that his Meaning is this, *As for me, I think so, 'tis my Judgment.* (z) 6. 'Tis no Proof of his Episcopal Dignity, that his Name is set before *Peter*, for *Barnabas* is set before *Paul*; yet that doth not make him an Apostle. (a) 7. *Hegefippus*, who calls *James* Bishop of *Jerusalem*, is a fabulous Author, not worthy of any Credit. (b)

“ (w) *Act* 15. 6. 7, 14. (x) *Act*. 15. 13. *Act*. 7. 2.
 “ *Act*. 15. 19. ἡ γνώμη αὐτοῦ. The Greek Verb imports no
 “ more than a Man's thoughts or Opinion of a Matter.
 “ And if any shall say, that the *Pronoun* expressed doth
 “ carry in it some emphatical Dignity, he might see to
 “ the contrary, 1 *Cor* 3. 4. (z) τὸ κατ' ἐμὲ, *quod ad me*
 “ *attinet*. Vid. *Beza Annot*. (a) *Gal*. 2. 9. *Act* 13. 2, 7.
 “ (b) *Scaliger* and *Valesius* do so censure him in their
 “ Notes upon *Eusebius*.

A R T. XII.

I Believe, that the Word *Bishoprick*, so
 translated in the *New Testament*, doth
 not signify a *Diocess*; (c) because, 1. 'Tis
 spoken of *Judas*, who was no such Bishop,
 nor would it be a Credit for any to make him
 their *Proto-episcopos*. 2. It ought to have been
 translated— *His Charge or Office let another*
take— (d) and so it belongs to all Mini-
 sters of the Gospel. 3. The Greek Word
 signifies the Office or Business of an Over-
 seer, which none but the Pastor of his par-
 ticular Flock can rightly discharge. 4. The
Hebrew Word in the Book of *Psalms* signifies
 Visiting, which can be done only by the
 Pastor, who being continually present, can
 help his Flock as their various Cases and Ne-
 cessities shall frequently require. 5. The
New Testament speaks of Pastors as present
 with their Flocks. (e) But a *Diocess* is a
 Multitude of Towns and Parishes too
 wide and distant for Pastoral Inspection.

“ *Act*.

- " (c) *Act.* 1. 20. (d) So 'tis translated, *Psal.* 109. 8.
 " *Let another take his Office* ; in the Margin, *His Charge.*
 " (e) *Act.* 20. 28. 1 *Pet.* 5. 2.

A R T. XIII.

I Believe, that a *Bishop* with the *Fathers* was only the Minister of a Parish, or Pastor, who being present, took the Oversight of his particular Flock ; because, 1. *Ignatius* saith, (f) Where-ever the Bishop is, there is the whole Flock, but a whole Diocess can't be present in the same Place with the Bishop for Instruction or Worship. 2. The Apostolical Constitutions say, (g) That a Bishop must keep within his own Parish : Now a Parish is not a Diocess, for *Eusebius* speaks of a Parish in the City, and mentions the Bishop of a Parish in *Ephesus*. (h)

- " (f) Ο παῖς ἐν τῇ ἐπίσκοπῳ, ἐκεῖ τὸ πλῆθος. *Epist.* ad Smyrn.
 " (g) Ἐπίσκοπον μὴ ἔχειν καταλείψαντα τὴν αὐτοῦ παροικίαν, lib.
 " 2. Cap. 18. Can. 11. (h) παροικία ἐν τῇ πόλει -- τῆς ἐν Ἐφέῳ πα-
 " ροικίᾳ ἐπίσκοπος.

A R T. XIV.

I Believe, that the *Fathers* took *Presbyters* and *Bishops* to be the same Order and Office ; because, 2. *Basil* saith, (i) Christ hath given equal Authority to all Pastors. 2. *Jerom* affirms, (k) That *Presbyters* and *Bishops* are the the same. 3. *Austin* observes, that when Christ said to *Peter*, *Feed my Sheep*, he spoke it to all. (l) 4. *Ambrose*, *Jerom*, and *Chrysostom*, vindicate *Aerius*, that he was

was not an Heretick in teaching the Identity of *Presbyters* and *Bishops*. (m) 5. The Fathers speak of a *President* (n) but that Title belongs to all Ministers who are to go before their Flocks by an exemplary Conversation : They speak of a *Ruler*. (o) but he had only a Primacy of Order, not of Power ; as the Magistrates of *Athens* (p) had equal Power, tho' one might have more Dignity than others.

" (i) *Ascet. Cap. 3.* (k) Comment in *Epist. ad Titum.*
 " (l) *de Agone Christi.* (m) quoted by Bishop *Jewel* in his
 " *Apology.* (n) ὁ πρῶτος αἰς (o) Ἀρχαῖος. (p) Ἀρχαῖος.

A R T. XV.

I Believe, that no Church hath Authority in Matters of Faith, nor Power to decree Rites and Ceremonies ; because, 1. Church-Power is only Ministerial, to take care that the Commands of Christ be duly executed. 2. Christian Liberty exempts from the Obedience of such Church-Precepts, which are not according to the Word of God. (q) 3. When Church-Rulers commanded the Apostles not to Preach, they did not think it their Duty to obey them. (r) 4. *Paul* went to *Corinth*, as it appears by preparing for his Journey, and by sending them Word of his coming, and so he himself did set things in Order there, and left them not to Church-Rulers. (s) 5. The Compulsion spoken of in the Gospel, is such a Perswasion as is by the Force of Reason. (t)

(q) 1 Cor.

“ (q) 1 Cor. 7. 23. Gal. 5. 1. (r) Act. 4. 6, 18, 19.
 “ (s) 1 Cor. 11. 34. 2 Cor. 12. 14. (t) Luk. 14. 25.
 “ ἀναγκαῖον, shew them the Necessity of coming
 “ in.

A R T. XVI.

I Believe, that I am not obliged to observe Festivals or Holy-days; because, 1. The Appointment of them is merely human: For *Simon Islip*, Archbishop of *Canterbury*, ordain'd the Holy-Days now observed in the Church of *England*, except the Feasts of *Paul* and *Barnabas* (u) 2. Such an Observation of Days and Times is disallowed in the *New Testament*. (w) 3. We are commanded to follow our lawful Callings on all the Six Days of the Week. (x) 4. It can't be proved, that *Purim* was a Religious Feast: The *Jews* agreed among themselves to keep it in Memory of their Deliverance (y) 5. Instead of *Easter* (z) mentioned in the *New Testament*, it should have been translated ---*The Passover*, (a) and what have Christians to do with that *Jewish* Sacrament? 6. The Disciples met on *Pentecost*, (b) which was the Lord's-Day: For Christ was crucified on the 15th Day of *Nisan*, on the 16th he lay in the Sepulchre, he rose the 17th, or the Lord's-Day, the first of the Fifty to *Pentecost*: To that add the Thirteen remaining Days of *Nisan*, the Thirty Days of *Ijar*, the Seven first Days of *Sivan*, all which make Fifty, the last of which is that *Pentecost* or Lord's-Day on which the Disciples met: It was

was not for keeping of that *Jewish* Festival, but for a Celebration of the Lord's-Day. 7. *Paul* intended to be in *Jerusalem* at *Pentecost*, not to observe that *Jewish* Feast, but then to converse with the *Jews*, and convince them that *Jesus* was the *Christ*: (c) And when he saith, that he would tarry at *Ephesus* till *Pentecost*, (d) he means not a Feast celebrated by Christians, but only a certain Time of the Year. 8. When 'tis said, the Feast of Dedication was in *Jerusalem* (e) there is nothing of *Christ's* observing, he was only then about the Temple, that he might instruct the *Jews* in the Knowledge of himself, the promised Saviour. (f)

" (u) Clergyman's *Vade Mecum*. (w) *Gal.* 4. 9, 10.
 " (x) *Exod.* 20. 9. (y) *Ester* 9. (z) *Easter* is so called
 " from *Eoster*, a Saxon Idol, whose Feast was celebrated
 " about April, (a) *Act.* 12. 4. Intending, *μετὰ τὸ πάσχα*,
 " after the *Passover* (not after *Easter*) to bring him forth
 " to the People. (b) *Act.* 2. 1. The Fiftieth Day from
 " the *Passover*, 'twas the Feast of Wheat-Harvest, *Exod.*
 " 34. 22. *Deut.* 16. 9. (c) *Act.* 20. 16.-- *Gal.* 4. 9, 10.
 " (d) *1 Cor.* 16. 8. (e) *Joh.* 10. 22.-- Our Translation
 " is improper, and it was at *Jerusalem* the Feast of Dedi-
 " cation. (f) *v.* 24, 25.

A R T. XVII.

I Believe, that I am not obliged to observe the Forty Days of Fast called *Lent*; because, 1. Christian Liberty exempts me from such Ordinances and Doctrines of Men. (g) 2. Religion consists not in Pharisaical Abstinence and Will-worship. (h) 3. The abstaining from Meat, which God hath given us for our lawful Use, is the Doctrine of Devils.

Devils (*i*). 4. The Soul can't be defiled with any Food, if used with Temperance and Thanksgiving (*k*). 5. We cannot imitate Christ in such Fasting, for he abstained from all Food, which we are not able to bear (*l*).

" (*g*) Col. 2. 20. (*b*) Rom. 14. 17. Col. 2. 33. (*i*)
 " 1 Tim. 4. 1, 2, 3, 4. (*k*) Mat. 15. 11. Luk. 21. 34.
 " 1 Cor. 8. 10, 15. (*l*) Mat. 4. 2. Act. 27. 33.

A R T. XVIII.

I Believe, that the Worship of God is rightly perform'd in such Places as never had any formal Consecration; because, 1. God looks not to Places, but to the Hearts of sincere Worshipers (*m*). 2. The Temple had peculiar Promises made to it, but Worship is not confined to any Place under the Gospel (*n*). 3. Christ and his Apostles used all Parts of Religious Worship in other Places besides the Temple and Synagogues (*o*). 4. When the Church is called Holy, 'tis not the Place, but the People; for the Church is a Congregation of faithful Men (*p*).

" (*m*) *Joh.* 4. 23. (*n*) 1 *Tim.* 2. 8. I will, that Men
 " pray, *in παντι τοτω*, in every Place. (*o*) *Mat.* 5. 1, 2.
 " *Mat.* 13. 2, 3. *Act.* 16. 13. *Act.* 20. 7, 8. *Act.* 21. 5.
 " (*p*) Article 9. Homily of Prayer.

A R T. XIX.

I Believe, that needless Ceremonies of human Invention are not to be used in the Worship of God ; because, 1. They cannot be proved by the Holy Scripture the only Rule of Faith and Worship. 2. 'Tis not enough to say, the Ceremonies are not forbidden, for we must abstain from some things, because they are not commanded (*q*). 3. 'Tis not sufficient for a *Papist* to ask, where is Salt and Spittle forbidden to be used in Baptism ? Where is it said, there is no *Limbus*, no Purgatory ? 4. *Paul* doth not enjoin the Use of Ceremonies, when he saith, *Let all things be done decently and in order* (*r*) ; but he adviseth, that the Gift of Tongues should be used to Edification. 5. The Hours of Prayer observed by the Apostles were not an human Invention, for the Evening Sacrifice was commanded ; and as Prayer is put for the whole Worship of God, so the Ninth Hour was from Three in the Afternoon towards Night (*s*). 6. The Cup in the *Passover* was not an indifferent thing, for it had its appointed Rites ; there was eating and drinking in it, and the Cup did necessarily belong to it (*t*). 7. *Noah* did not build an Altar without the Command of God, for that was included in the Seven clean Beasts, five of which were for Sacrifice (*u*). 8. *Solomon* hallowed more Altars, according to that Wisdom which God had given him, when the Necessity of Worship required them (*w*).
9. *Abra-*

9. *Abraham* planted a Grove according to the sinful Custom of Nations, and therefore God commanded the Groves to be cut down (x). 10. *Paul* circumcised *Timothy* for the sake of those *Jews* who were not perswaded that the *Mosaical* Rites were Abolish'd, but he would not do the same to *Titus*, that he might not harden the *Jews*, nor offend others by *Judaizing* (y). 11. *Paul* used the *Jewish* purifying, but that carnal Policy, to please the *Jews*, succeeded not; for they violently drew him out of the Temple with a Design to kill him (z). 12. The retaining of Ceremonies hath not brought over the Papists to the Protestant Worship. 13. *Chrysostom* saith (a) that is vain which is profitable for nothing; it hath never been proved, that there is more Profit with the Ceremonies, than without them.

" (q) Deut. 17. 3. Jer. 7. 31. Lev. 10. 1. (r) 1 Cor. 14.
 " 40. (s) Act. 3. 1. Num. 28. 4. Mat. 21. 13. (t) Num.
 " 9. 3. Luk. 22. 17. (u) Gen. 7. 2. Gen. 8. 20. (w)
 " 1 Kin. 4. 29. 1 Kin. 8. 64. (x) Gen. 21. 33. Deut. 7.
 " 5. (y) Act. 16. 3. Gal. 2. 3. (z) Act. 26. 27. 31. (a)
 " Hom. 12. in *Ephes.* 4.

A R T. XX,

I Believe, that I must not make a Bow to the East, when I come into the Place of Publick Worship; because, 1. The Holy Scripture condemns it as an abominable Thing (b). 2. It was the Practice of Heathen Nations whom we are not to follow (c). 3. We read of

of Praying towards the Temple ; but God had there promised his special Presence (d)

" (b) Ezek. 8. 15, 16. (c) Ezek. 11. 12. (d) Deut. 12. 11. 1 Kin. 8. 29, 30.

A R T. XXI.

I Believe, that no *Genu-flexion* is to be used at the Sound of the Name of Jesus ; because, 1. Bowing of the Knee is used to express the Worship of God, which must consist in something more than a mere external Gesture. (e) 2. 'Tis never else used, but to express civil Respect to Governors, or the Practice of Idolatrous Worshippers. (f) 3. Our Translation saith. (g) *At the Name of Jesus*, And why is not a Bow made for these several Names, *Messiah, Emanuel, Christ* ? 4. If it be rendred by Apposition, *At the Name of Jesus*, then several Men being so called in Scripture (h), we must bow when they are Named. 5. In a literal Sense, none but Women obey the Precept (i), for Men do bow their Bodies. 6. Things in Heaven, the good Angels, Things under the Earth, Devils have no such Bodily Members (k). 7. It only signifies the Regal Power of Christ, to which all do owe Subjection.

" (e) Isa. 45. 23. Eph. 3. 14. (f) Gen. 41. 43. 1 Kin. 19. 18. (g) Phil. 2. 10. (h) Exod. 17. 13. Zech. 3. 1. " Col. 4. 11. (i) 'Tis proper to Women, *Eclētere poplitem*, " to make a Curt'sy. (k) *Luk. 24. 39.*

A R T.

A R T. XXII.

I Believe, that Ministers of the Gospel do rightly officiate in the Worship of God, tho' they never put on a Surplice with Sleeves ; because, 1. The Ceremonial Law about the Linnen Garments of Priests doth not bind Christian Men. (*l*) 2. There is as much Reason that Ministers should now use *Aaron's Bells* as his Vestments. (*m*) 3. *Rogers* and *Philpot*, the Martyrs, rejected the use of the Surplice, and *Ridley* call'd it an *abominable Habit*. (*n*) 4. 'Tis an odd piece of Superstition, that an old Surplice must be burn'd, because the putting it to any other use would be a Profanation. 5. There was no Warrant from God, that *Sampson*, Dean of *Christ-Church*, should be deprived for not wearing it (*o*).

“ (*l*) Lev. 6. 10. *vid.* Article 17. (*m*) Exod. 28. 33.
 “ (*n*) *Fox's Aët. and Mon. Dr. Heylin.* (*o*) *Vid. Clergy-*
 “ *man's Vade Mecum.*

A R T. XXIII.

I Believe, that Ministers of the Gospel are not obliged to pray according to an Invariable Form of Words prescribed for them by others ; because, 1. The End of Prayer is to seek God at all times, and as Need requires, to make our suitable Requests unto Him. (*p*) 2. A Form for some present Occasion will be useless upon new Assaults, and in the Vicissitude of manifold Temptations (*q*). 3.

(q). 3. *Ezra, Nehemiah, Jeremy, Daniel, Jonah* and *Paul*, freely used Occasional Prayer (r). 4. Ministers of the Gospel are as able to conceive Prayer, as to study Sermons (s). 5. It can't be prov'd, that those Disciples whom *John* taught to pray were Ministers, nor that he composed any Form for them (t).

“ (p) Psal. 13. 6. (q) 1 Pet. 1. 6. (r) Ezra 9. 5. 6.
 “ Neh. 1. 4. 5. Jer. 32. 16. 17. Dan. 9. 3. 4. Jon. 2. 1.
 “ 2. Act. 9. 11. (s) 2 Sam. 7. 27. (t) Luk. 11. 1.

A R T. XXIV.

I believe, that there is no good Argument from the Holy Scripture for imposed Forms of Prayer; because, 1. When 'tis said, *That Aaron and his Sons should bless in this wise* (u), the meaning is, that it should be done in some such manner, or to the same Effect: For the same Words were not afterwards used in Blessing the People (w). 2. *David* made many Prayers, but imposed none. 3. When 'tis said of *Solomon*, Prayer shall be made for him, (x) Will any think that a Form was composed for him? It should be read thus, *And he shall pray for him*: 'Tis meant either of the poor Man, who desired the Life of such a merciful Prince; or of the *Arabian* Envoy, who wish'd him Prosperity. 4. In our Translation Christ is said to speak the same Words in Prayer; but in the *Greek* 'tis the same Word, (y) which can't be taken literally, for he used more Words than one; nor doth it signify the same Speech, for he used different Terms.

One

One Evangelist saith, *Let this Cup pass, thy Will be done.* The other saith, *Let the Hour pass. Not what I will, but what thou wilt.* It therefore signifies the same Sense or Matter (z). 5. When *Paul* speaks of making Prayers (a). 'Tis the same as to Pray, and not to compose a Form: And when he saith that it must be done for all Men, it shews not the Nature of Prayer, that it must be common, but the several Degrees of Men, as Kings, and all in Authority. 6. *Liturgy* in the New Testament never signifies *Common-Prayer*: *Zacchens* accomplished his Liturgy, or Ministration, which was to burn Incense (b). The Liturgy or Service of the *Macedonians* was their Contribution to the poor Saints. (d) Christ obtained a more excellent Liturgy or Ministry than the High-Priests under the Law (d).

" (u) Numb. 6. 23. (w) 1 Kings 8. 55. 56. (x) *Psal.*
 " 62. 15. (y) Mat. 26. 44. τὸν αὐτὸν λόγον. (z) Mark 1.
 " 45. τὸν λόγον, The Matter. (a) 1 Tim. 2. 1. (b) Luke
 " 1. 9. 23. (c) 2 Cor. 9. 12. (d) Heb. 8. 6.

A R T. XXV.

I Believe, there are no Proofs of invariable Forms prescrib'd for Ministers to be found in the Writings of the Fathers; because, 1. The Form of Prayer ascribed to *Constantine*, is rather a Confession of Faith, for there is but one Petition in it, which is for the Emperor and his Family. 2. *Justin Martyr* hath this saying, — *We all rise up together and pray* (e), which *Cyprian* calls publick

lick Prayer, because they prayed not for one, but for all the People (*f*): And that might be done without a prescribed Form. 3. It cannot be proved, that *Clement* by the Rule of Worship, doth mean the Rubrick of Common Prayer (*g*). 4. *Chrysostom* speaks of Poetical Measures in singing (*h*) but nothing of Collects or Forms of Prayer. 5. That *Basil* who mentions a Form of Prayer at the Lord's Supper; that *Jerome*, who talks of these Liturgick Phrases, — Spare us good Lord — Remember not the Sins of our Fore-fathers: That Liturgy which goes under the Name of *Ambrose* are all forged, and trifling Stories (*i*).

“(e) Ἀνιστάμεθα χάριτος πάντες καὶ εὐχας πέμπομεν. (f) “ *Publica Oratio* — *Quia, non pro uno, sed pro toto* “ *Populo Oramus* (*g*). ’Tis as precarious to say, that “ *λειτουργία* is Common-Prayer; as to say, that *χάρις* is “ the Rubrick of it. (*h*) *εἰχος Versus*. (*i*) So ’tis pro- “ ved by *Coke, Erasmus, Rivet, Dr. Cave, Du Pin*.

A R T. XXVI.

I Believe, That the Objections made against free occasional Prayer are very weak and insufficient, because, 1. The *Israelites* joined with the Prayers of *Solomon* and *Jehosaphat*, which they knew not before (*k*). 2. Praying without a Form is not *Enthusiasm*, for we must beg of God, that he would continually inspire his Church, and that by his Inspiration we may think those Things which are Good (*l*). 3. If all synonymous Expressions in *Extempore* Prayer be called
Tau-

Tauto'logy, what shall we think of those Forms in which 'tis said, *We are let and hindered ; we vanquish and overcome our Enemies ; deliver us from Perils and Dangers* (m). 4. Can free Prayer be charged with using a too confident boldness with God, when in a Form it may be said, That we have faithfully asked Things of him, and that our Oblation is unfeigned (n). 5. If occasional Prayer be blamed for dubious Expressions, 'tis matter of doubting, how it can be said in a Form, that the Infants slain by *Herod* did glorifie God : And that a Bishop lays his Hands on Children after the Example of the Apostles, whose special Gift ceased with them (o). 6. 'Tis in vain to say, that occasional Prayer is a Man's own Thoughts, because Forms are no more than Human : A *Latin Prayer-Book* was translated into *Englisch* by Eleven Divines (p). 'Twas established by Act of Parliament, tho' several Bishops protested against such an Establishment (q).

" (k) 1 *Kings* 8. 22, 23. 2 *Chron.* 20. 5, 6. (l) Prayer
 " for the Church Militant : Collect for the fifth *Sunday*
 " after *Easter*. (m) Collect for the fourth *Sunday* in
 " *Advent* ; Prayer for the King : Collect for Aid against
 " Perils. (n) Sixth Collect after the Communion : Se-
 " cond Collect for *May* 2d. (o) Collect for *Innocents*
 " *Day* : Collect at the Confirmation. (p) *Prideaux's Fas-*
 " *ciculus Controversiarum*. (q) Dr. *Burnet's Abridge-*
 " *ment*. Lib. 2.

A R T. XXVII.

I Believe, That Oral Responses of all the People, are not to be used in Publick Prayer. Because, 1. It makes a distracting Confusion in the Worship of God (r). 2. The Minister only is to be the Mouth of the People in Prayer (s). 3. The People must join with the Minister in Requests made to God, and only at the end of Prayer say, *Amen* (t). 4. The *Levites* used no Responses, for what some call a Prayer hath only this Sentence in it, which looks like a Petition — *Let not all the Trouble seem little before thee, which hath come upon us* (u): Those *Levites* did not Pray, but Preach, each one standing up on his Pulpit, and speaking to such a Number as was allotted to him (w).

“ (r) 1 Cor. 14. 33, 40. (s) 2 Chron. 6. 1. John 17.
 “ (t) Neh. 5. 13. 1 Cor. 14, 16. (u) Neh. 9. 32.
 “ (w) Neh. 9. 4. *ad Finem*.

A R T. XXVIII.

I Believe, That the Books call'd *Apocrypha* are not to be read in the Publick Assembly, instead of the Canonical Scripture. Because, 1. None can tell, who were the Authors of those obscure Writings, which contain many Things unknown to *Moses* and the Prophets. 2. The Authors were not inspired, for they were after *Malachy*, and used not the *Hebrew* in which God committed his Oracles to the *Jews* (x). 3. Those
 Books

Books are needless, for the Holy Scripture contains all Things necessary to Salvation (y). 4. The publick reading of those Books for Morality, reflects upon the Bible as insufficient for Instruction of Life, and Example of Manners. 5. Those fabulous Authors do contradict the Word of God: When Alms are said to atone for Sin, it takes away that Honour which is due to the Blood of Christ (z): Alms are said to deliver from Death, but 'tis false, if meant of Temporal Death, and deliverance from Eternal Death is only by the Merits of Christ (a): 'Tis said, if the Heart and Liver of a Fish be burnt, the Smoak will drive away the Devil; but Christ tells us, 'tis done only by Fasting and Prayer (b). The Murder done by *Simeon* and *Levi* is commended, as worthy of Imitation; but God calls those Sons of *Jacob* accursed, and Murder is a damning Sin (c). *Judith* prays, that God would bless her deceit and lying, and she tells notorious falsehoods; but we must pray for Things agreeable to the Will of God, and speak nothing but the Truth (d). 6. Those Apocryphal Books are never quoted in the New Testament (e). 7. Tho' dissenting Ministers subscribe those Articles in which there is mention made of *Apocrypha*, yet thereby they approve nothing which is not true History and Morality, much less do they consent, that those fabulous Writings should take the place of the Holy Bible, and exclude many Parts of it.

“ (x) 2 *Pet.* 1. 21. *Rom.* 3. 2. (y) 2 *Tim.* 3. 16.
 “ (z) *Tob.* 4. 10. 1 *John* 1. 7. (a) *Tob.* 12. 9. *Heb.*
 “ 9. 27. *Acts* 4. 12. (b) *Tob.* 6. 7, 17. *Mat.* 17. 21.
 “ (c) *Judith* 9. 10. *Gen.* 49. 7. 1 *John* 3. 15. (d)
 “ 1 *John* 5. 14. *Eph.* 4. 25. (e) *John* 10. 22. *Ezra* 6.
 “ 16.

A R T. XXIX.

I Believe, That the *Psalter* of the Old Translation is not to be used in Publick Worship. Because, 1. The last Translation being best, ought to be preferred for the Service of God (f). 2. The Translators not following the *Hebrew* Verity, are often misled by several Corruptions of the *Greek* Version. 3. There is an impertinent Addition to the Text, *Psalms* 2. 11. *Rejoice unto him — unto Him* is not in the *Hebrew*, and 'tis a mere impropriety. 4. The Sense is quite altered and perverted, *Psalms* 38. 17. *I am set in the Plague*, but in the *Hebrew* 'tis, *I am ready to Halt*. 5. The Translation asserts a manifest Falshood, *Psalms* 105. 28. *They were not obedient to his Word*: But in the *Hebrew* 'tis, *they transgressed not* (or were obedient to) *his Word*.

(f) *Mal.* 1. 14.

A R T. XXX.

I Believe, That Organs (or Instrumental Musick) are not to be used in the Worship of God. Because, 1. No other but Vocal singing is mentioned in the New Testament.

ment. 2. *Tertullian* (g) and the Council of *Toledo*, tell us, that Christians did sing with their Voices to God. 3. Such Musick, being Part of the *Levitical* Service, is now abolished (h). 4. *Bellarmino* tells us, that singing in the Worship of God, was invented by Pope *Vitalian*. 5. The Book of *Homilies* saith (i), that Organs displease God, and defile the Place of Worship. 6. *David* seems to be blamed for his Musical Inventions; if his Practice obligeth Christians, why are not Drums allowed and Trumpets (k)?

“ (g) In his Apology. (h) 2 *Chren.* 29. 25. (i)
 “ Hom. of the Time and Place of Prayer. (k) *Amos* 6.
 “ 5. *Psalms* 150. 4.

A R T. XXXI.


I Believe, That Parents must present their Children to God in Baptism. Because,
 1. The Naming and Instructing of Children belong to the Parents only (l). 2. Sureties were invented by *Hyginus* Bishop of *Rome*, and are preferred to Baptism, the Institution of God, which can't be publickly had without them. 3. Sureties can't rightly Promise that for a Child, which they are not able to do for themselves. 4. The Neighbours gave a Name to the Child of *Boaz*, but 'twas with the Consent of Parents (m). 5. *Isaiah's* witnesses only testified, that the Birth of a Child was foretold, and that before 'twas of such an Age, the King of *Assyria* (according to the Import of the Name *Maher-shalal-hash-baz*) should make Hasty speed to the spoil and prey in many

ny Cities of *Israel* (n). 6. *Cyrril* speaks of a Father bringing (o) his Child to Baptism.

“ (l) *Gen.* 4. 26. *Prov.* 4. 3, 4. *Eph.* 6. 4. (m) *Ruth*
 “ 4. 17. *Luke* 1. 59, 60, 61, 62, 63. (n) *Isa.* 8. 2.
 “ 2 *Kings* 15. 29. (o) *παρακαλεω*, Pater non sponsor, *Luke*
 “ 9. 41. *παρακαλεω*, bring thy Son hither.

A R T. XXXII.

I Believe, That the Sign of the Cross is not to be used in Baptism. Because,
 1. Water only is mentioned in the Holy Scripture (p). 2. 'Tis an human Invention, which came from the *Basilidian Hereticks* (q). 3. 'Tis made equal to a Sacrament, which is an affront to God (r): For 'tis called an Holy Sign, a Badge of Dedication to Christ; and a Sacrament is a Sign of inward Grace, a badge of our Christian Profession (s). 4. 'Tis needless; for one baptized with Water, in the *Name of the Father, Son, and Holy Ghost* (which are the essential Parts of Baptism) is sufficiently baptized (t). 5. *Constantine's* Vision is a fallible Narration; nor is it agreed, what was the Form of the Cross (u). 6. When 'tis said, *Ezek.* 3. 7. *Thou shalt mark a Mark*. 'Tis an *Hebraism* which signifies the distinguishing Preservation of the Godly.

“ (p) *Acts* 8. 36. (q) They held a *Polytheism*, denied the general Resurrection. (r) *Ezek.* 43. 8. (s)
 “ *Hooker's Eccles. Pol. Can.* 30th. *The Catechism.* Art. 25th. (t) So 'tis said in the Liturgy. (u) *Andrew's* X.
 “ *Anthony's* T. *George's* . *Εν τῷ ὀνόματι*, may signify
 “ by this Christ overcome.

A.R.T.

A R T. XXXIII.

I Believe, That evil Livers are not to be admitted to the Lord's Supper. Because, 1. Ministers must distinguish between the clean and unclean (*w*). 2. We must neither eat, nor keep Company with the Wicked; if we must avoid them in ordinary Conversation, much more in Church-fellowship (*x*). 3. Strangers, Forreigners, and the Uncircumcised did not eat of the Passover (*y*). 4. *John* admitted none to his Baptism but Penitents (*z*). 5. If *Judas* did eat the Lord's Supper, he appear'd to be a Believer, he was not openly Wicked (*a*). 6. The Parable of the Wedding is nothing to the Lord's Supper, not then instituted: It shews the gracious offer of Salvation to the *Jews*, which upon their Rejection is made to the *Gentiles* (*b*). 7. If the Baptism of all in the Cloud was a Sacrament, 'twas Temporary, and the Participation extraordinary (*c*).

[“] (*w*) *Ezek.* 22. 26. (*x*) *1 Cor.* 5. 11. (*y*) *Exod.* 12. 43, 48. (*z*) *Mat.* 3. 7, 8. (*a*) *Mat.* 26. (*b*) *Mat.* 22. 2, &c. *Acts* 13. 46. (*c*) *1 Cor.* 10. 2.

A R T. XXXIV.

I Believe, That I am not obliged to kneel in receiving the Sacramental Elements. Because, 1. Christ and his Apostles used a Table Gesture (*d*). 2. The Lord's Supper is called a Table, at which we use not Kneeling

ing but Sitting (e). 3. A Communion Table is one necessary Ornament of a Parish Church (f). 4. Kneeling is the Invention of Pope *Honorius*, and 'tis preferred to the Lord's Supper (the Institution of Christ) when it must not be received any other way. 5. 'Tis not more humble and holy than any other Gesture, for God looks to the Sincerity of the Heart: If Externals be considered, the most humble Gesture is to prostrate our selves, or lie flat on the Ground (g). 6. If the *Socinians* do sit at the Sacrament to make themselves equal with Christ in denying his Divinity, yet we must not leave off what is warranted by Scripture, because others do abuse it. 7. They are forged Homilies, in which *Origen* is made to talk of Kneeling.

" (d) *Mat.* 26. 20. (e) *1 Cor.* 10. 21. (f) *Can.* 20.
" *Can.* 32. (g) *Mark* 14. 35.

A R T. XXXV.

I Believe, That the Lord's Supper is not to be given to sick and dying Persons. Because, 1. The whole Church must partake of it in Publick (h). 2. A Catholick Feast can't be well represented by two or three in a private Chamber (i). 3. An Understanding Christian knows, that when we can't have the ordinary Means, God can make it up in such a Manner, as seemeth Good to him. 4. 'Tis generally so desired by the Ignorant, who think, that by the bare Reception (k), they shall

shall have spiritual Benefit, and go to Heaven. 5. The Council of *Nice*, calls it a *Via-ticum*, or the Souls Provision in the Way to Heaven, but what is that without Faith (l)? 6. Christ instituted it in a private Chamber, but the whole Church or Number of Disciples were present (m). 7. The Church said to be in an House, was a religious Family, or the whole Church there Assembling (n). 8. Tho' *Calvin* allows it on a Sacrament Day (o), when the whole Church, or a convenient Number shall communicate with the sick Member, yet that is not the Case of such who are ignorant and wicked.

" (b) *Acts* 2. 1, 42. (i) *1 Cor.* 5. 8. ——— 10. 16.
 " *1 Cor.* 11. 20. When ye come together, *in* τὸ αὐτὸ, for
 " joint acts of publick Worship. (k) They have some
 " dark Notions of what the *Papists* call *Opus Operatum*.
 " (l) *Heb.* 11. 28. (m) *Mat.* 26. 18. *Luke* 22. 14.
 " (n) *Rom.* 16. 5. (o) *Cum ita res & opportunitas ferat,*
 " *Epist.* 51.

A R T. XXXVI.

I Believe, That a Minister of the Gospel cannot say to any particular Person — *I absolve thee from thy Sins*. Because,
 1. There is no such Phrase in the New Testament — *To absolve from Sin* — And whatever is intended by it, is proper to God (p). 2. A Minister not knowing the Heart, can have no certainty of true Repentance (q). 3. Ministers are only to preach Remission of Sin by the Blood of Christ, to
 E all

all that are Penitent (*r*). 4. The Apostles by a special Power of discerning knew who had sincerely repented (*s*). 5. The Keys, binding and loosing, remitting and retaining signify the Ministry of the Gospel in Preaching, Sacraments and Censures: The Key opens the Kingdom of Heaven, preacheth forgiveness and everlasting Life to Believers, and shuts it to Unbelievers (*t*). 6. *James* saith, that with the miraculous Cure of the Body, God would give comfortable Hope of Forgiveness (*u*). 7. *Calvin* would have the afflicted in Conscience, to apply themselves to a Minister for Direction and Comfort (*w*). 8. Confession is sometimes necessary for discovering the State of the Soul, and for ease of Conscience, which sort of Confession, *Luther* would have continued in the Church (*x*).

- “ (*p*) *Mark* 2. 7. (*q*) *Acts* 1. 24. (*r*) *Luke* 24. 47.
 “ (*s*) *Acts* 8. 21, 22. (*t*) *Mat.* 16. 19. *John* 20. 23.
 “ (*u*) *James* 5. 15, 16. (*w*) *Instit.* *Lib.* 3. Cap. 4.
 “ (*x*) *Tom.* 6. Fol. 109.

A R T. XXXVII.

I Believe, That there is no undoubted certainty from the Word of God, that all baptized Infants dying before actual Sins, are saved. Because, 1. Grace is not alway conferred at Baptism (*y*). 2. The wicked Lives of many adult Persons declare, that they were not then regenerated. 3. The Blessings of the Covenant belong only to the Faithful and their Seed (*z*). 4. The Opinion

nion of such a certainty ariseth from the false Doctrine of the *Romish* Church, that the Sacraments do confer Grace by Virtue of their outward Action: Hence they uncharitably say, that all Infants dying without Baptism are damned. 5. When 'tis said of the uncircumcised, that they should be cut off, 'tis meant of the Adult despising that Ordinance (a). 6. *Chrysostom* saith, 'tis a foolish Thing (b), for Adult Persons wilfully neglecting Baptism to think of obtaining the Kingdom of Heaven.

" (y) *Acts* 8. 13, 23. (z) *Gen.* 17. 7. (a) *Gen.* 17.
" 14. (b) *Ἀμύχανον, ἀμύχανος*, Minime Cautus.

A R T. XXXVIII.

I Believe, That 'tis not better to be buried in a Place which (they say) is consecrated, than any where else. Because, 1. The End of Burial is only, by way of Decency, to lay the dead Body out of sight, and it matters not where it is (c). 2. *Abraham* and *Sarah* were buried in a Cave, and not in *Beerseba* their Grove-place (d). 3. The Body of *Christ* was laid in a Garden, and not in the Temple (e). 4. *Deborah* was buried under an Oak, *Joshua* in a Field, and *Samuel* in his own House (f).

" (c) *Gen.* 23. 4. (d) *Gen.* 25. 10. (e) *John* 19.
" 41, 42. (f) *Gen.* 35. 8. *Josh.* 24. 30. 1 *Sam.*
" 25. 1.

A R T.

A R T. XXXIX.

I Believe, That I shall have a Christian Burial, tho' there be no Prayers read at my Grave. Because, 1. We find in the Holy Scripture, that the Body was interred without reading of Service (g). 2. *Josiah* was buried by his Servants, *John Baptist* by his Disciples, *Stephen* by devout Men, neither of them by a Priest (h). 3. None but the grossly Ignorant will say of those, who have no Prayers at their Grave, that they are buried like Dogs. 4. Burying of the Dead is no Business of a Gospel Minister ; it belongs to others (i).

" (g) *Gen.* 49. 31. (h) 2 *Kings* 23. 30. *Mat.* 14.
" 12. *Acts* 8. 2. (i) *Mat.* 8. 21, 22. *Luke* 9. 59, 60.

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